

The Role of Islamic Culture in Shaping Social Behavior in Contemporary Urban Muslim Society

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Abstract

This study explores the significant role of Islamic culture in shaping the social behavior and moral frameworks of contemporary urban Muslim societies, particularly in Indonesia. Drawing from a qualitative research approach, including interviews, observations, and literature review, the study investigates how key Islamic values such as mutual respect (ta'awun), honesty (sidq), modesty (haya'), and social responsibility are integrated into daily life despite the influence of secular modernity. The findings show that Islamic culture remains deeply embedded in the lives of urban Muslims, impacting their interactions within families, neighborhoods, and workplaces. Islamic cultural practices not only preserve moral values but also adapt to modern societal challenges, offering a stable framework for individuals and communities. Moreover, the study highlights how these values contribute to social resilience, the formation of ethical identities, and the integration of Islamic principles with the demands of urban, digital, and globalized contexts. The research underscores the adaptive nature of Islamic culture as it negotiates the balance between tradition and modernity, demonstrating its continued relevance in promoting social harmony and ethical conduct. The study suggests that Islamic culture is not merely a religious or static tradition but a dynamic force that shapes behavior, fosters community cohesion, and guides moral decisions in contemporary Muslim societies.

Keywords: Haya', Islamic culture, Moral Values, Muslim Society, Ta'awun.

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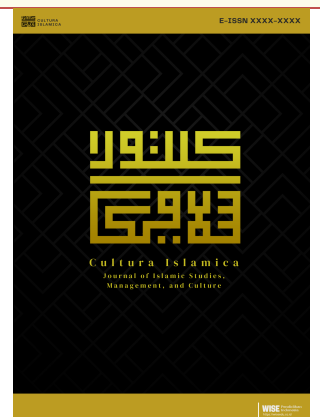
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INTRODUCTION

Culture is a fundamental aspect of every society, shaping values, behavior, and identity. In Muslim communities, Islamic culture offers a comprehensive way of life, guiding personal conduct and public interactions [1]. Derived from the Qur'an and Sunnah, Islamic culture promotes values such as mutual assistance, humility, discipline, justice [2], and community responsibility [3]. While modernization has led to changes in lifestyle, many core Islamic values remain embedded in social practices, especially in Muslim-majority countries like Indonesia [4], [5]. Islamic culture is not merely a set of rituals but a dynamic moral system that continues to shape how Muslims behave, interact, and make decisions [6], [7], [8], [9]. It provides Muslims with not only a religious compass but also a social and ethical framework that is interwoven with local traditions and national identity [10], [11]. In urban settings, where Western influences and digital culture rapidly evolve, maintaining Islamic cultural values becomes both a challenge and a conscious effort [12], [13].

Moreover, Islamic culture functions as a unifying force that bridges generational and societal gaps. For many Muslims, cultural expressions of Islam such as greeting with "Assalamu Alaikum," observing halal dietary laws, or participating in Friday prayers are not only acts of faith but also public affirmations of belonging and mutual respect [12], [14]. As modern societies become more pluralistic, the role of Islamic culture as a mediator between tradition and contemporary life becomes increasingly significant [15], [16]. This influence not only manifests in religious spaces but also in political, educational, and economic life where Islamic ethics continue to provide moral guidance [17], [18].

In addition, Islamic culture contributes significantly to the development of personal character and the formation of social institutions [19]. It instills a sense of responsibility and accountability among individuals, encouraging them to uphold justice and compassion in all spheres of life [20]. From family structures to business ethics, Islamic teachings are integrated into everyday practices that promote communal harmony and resilience [21]. Despite the accelerating pace of globalization, these values continue to be preserved through education, community engagement, and religious observance [22], [23].

Previous studies, such as those by Husnul Amin [24], Hamzah Fanzuri [25], Badrah Uyuni [26], Bakhtiar Hadi [27], Mu'alimin [28] have demonstrated that Islamic culture plays a significant role in shaping the social behavior of Muslim communities, with a focus on the internalization of values such as *ukhuwah* (brotherhood), *gotong royong* (mutual cooperation), social etiquette, social care, and adherence to religious norms. Studies on Muslim communities in urban areas emphasize that Islamic cultural practices, such as religious study groups, mosque activities, religious education, and religious social traditions, serve as instruments to strengthen collective identity and social control in the face of urbanization and modernity challenges. However, the majority of these studies have focused on Islamic educational institutions, specific religious communities, or normative-theological approaches, viewing Islamic culture as a static entity.

Furthermore, these studies have emphasized religious identity and social cohesion, yet have not comprehensively examined how Islamic culture interacts dynamically with the realities of contemporary urban Muslim communities affected by cultural pluralism, individualism, digitization, and changes in social interaction patterns. Based on this review, a

significant research gap exists, namely the lack of in-depth studies that elaborate on the role of Islamic culture as an adaptive and negotiable social process in shaping the social behavior of contemporary urban Muslim communities.

Previous studies have not holistically integrated the dimensions of Islamic culture within the evolving urban context, particularly in analyzing the transformation of values, social practices, and community responses to the challenges of globalization and urban life. Therefore, the novelty of this research design lies in its contextual-sociocultural approach, positioning Islamic culture not merely as a normative heritage but also as a living practice (living culture) that continues to evolve in urban social spaces. This study offers significant innovation by analyzing the dialectical relationship between the values of Islamic culture and contemporary urban social dynamics, which allows for a new understanding of how Islamic culture shapes social behavior that is inclusive, adaptive, and sustainable in addressing the complexities of contemporary urban Muslim life.

Furthermore, this approach highlights how Islamic values are translated into more flexible social practices that are responsive to the changing social, political, and economic realities of urban life, while also considering the increasing influence of technology and digital interactions. This novelty enriches the existing literature by viewing Islamic culture as an entity that not only preserves tradition but also serves as an agent of change capable of adapting to the challenges of the times, particularly in the context of increasingly pluralistic urban Muslim societies interconnected by global technology

This study explores how Islamic cultural values are manifested in the behavior of urban Muslim communities, particularly in how they navigate modern life while maintaining religious identity. Through real-life practices, this research aims to show how Islamic culture adapts and survives as a living tradition that continuously guides Muslims in balancing modernity with faith-based principles. The findings are expected to provide valuable insights into how Islamic culture shapes contemporary Muslim societies and its relevance in promoting social ethics in a globalized world.

METHODS

This study employs a descriptive qualitative approach to examine how Islamic cultural values shape social behavior in contemporary Muslim society, particularly in urban Indonesia. The research was conducted over a two-month period, from February to March 2025. Data were collected through a combination of in-depth interviews, participant observation, and document analysis. This methodological framework follows the qualitative research principles articulated by Creswell [29] and Bogdan & Biklen [30], which emphasize naturalistic inquiry and contextual understanding. A total of 15 participants were purposively selected, including religious leaders, community heads, youth representatives, homemakers, and small business owners from various districts in Bandar Lampung. These individuals were chosen based on their active involvement in community activities, religious practices, and their perceived role in promoting Islamic values in daily life. Semi-structured interviews were conducted to explore participants' perspectives on how Islamic teachings influence their behavior in various social contexts, such as family interactions, neighborhood relations, and workplace conduct.

In addition to interviews, the researcher engaged in participant observation during religious events, community service programs (gotong royong), and routine gatherings such as Friday prayers and pengajian (religious study groups). Observations focused on the expressions of mutual help (*ta'awun*), honesty (*sidq*), modesty (*haya'*), and other social ethics in interpersonal interactions and communal practices. These observations provided real-time insights into the lived experiences and social dynamics within urban Muslim communities. Document analysis was also conducted by reviewing local religious materials, Islamic educational curricula, community announcements, and literature from previous studies. This helped contextualize findings and strengthen the triangulation of data sources. The use of triangulation is consistent with Lincoln and Guba's model of trustworthiness in qualitative research [31].

Data analysis was carried out thematically in three main stages: data reduction, data display, and conclusion drawing. Thematic coding was used to categorize recurring patterns and values associated with Islamic culture. To ensure the trustworthiness of the findings, source triangulation (interviews, observations, and documents) and member checking were applied. Participants were given opportunities to verify and comment on summaries of their contributions, helping to improve accuracy and validity. By employing a multi-method qualitative approach, this study aims to provide a nuanced understanding of the persistent influence of Islamic culture on the social behavior of Muslims in an increasingly modernized and pluralistic society.

RESULTS AND DISCUSSION

Results

Manifestation of *Ta'awun* (Mutual Help) in Urban Communities

The value of *ta'awun* was strongly observed in community service programs such as neighborhood clean-ups, charity events, and mutual assistance during personal or family crises [32]. Observations showed that even in urban settings, mutual help remains a central ethic that binds neighbors together, especially during religious occasions such as Eid or Ramadan. One participant mentioned, "In our RT, every time someone is sick or needs help, we immediately organize assistance. It's part of our Islamic duty" [33].

Honesty (*Sidq*) as a Moral and Economic Principle

Several interviewees emphasized the importance of honesty in both social and business dealings. Small business owners reported that Islamic teachings about truthful transactions were essential for customer trust [34]. Observations in local markets confirmed practices such as returning excess change, providing accurate weights, and openly declaring product defects. A seller stated, "I tell customers if a product has a defect because I don't want to commit a sin just for profit" [35].

Modesty (*Haya'*) in Social Interaction

Modesty was expressed in behavior, dress, and communication styles. Female participants consistently mentioned the hijab not only as religious observance but as a symbol of dignity and respect [36]. Community leaders emphasized soft-spoken communication,

avoidance of gossip, and respectful gender interaction as part of *haya'*. Observations confirmed widespread adherence to modest dress codes and respectful public demeanor.

Discussion

The findings of this study underscore that Islamic cultural values continue to serve as a central moral framework for Muslims living in urban settings. In the face of rapid urbanization and globalization, values such as *ta'awun* (mutual help), *sidq* (honesty), and *haya'* (modesty) are not only preserved but also strategically adapted to remain functional and meaningful. One of the most prominent observations is the role of *ta'awun* in fostering community resilience [37]. Despite the tendency of urban life to promote individualism and competition, Muslims in urban Indonesian settings demonstrate collective solidarity through practical acts such as neighborhood clean-ups and support networks for the sick [38]. These behaviors reflect Hefner's assertion that Islamic values serve as civic capital, enabling modern Muslims to maintain collective ethics amid fragmented environments [39]. This also aligns with Syamsuddin's view that Islamic values function as a social adhesive in modern contexts [40].

In business and economic interactions, *sidq* proves to be a key ethical principle that contributes to trust-building and long-term social sustainability [41]. Participants in this study recognized that honest communication with customers is part of their religious responsibility, reflecting Qardhawi's concept that transparency and fairness in commerce are not merely ethical options but religious obligations [42]. This suggests that Islamic business ethics are internalized and operationalized even in competitive, profit-driven environments. It also challenges stereotypes that religion is incompatible with modern commercial life. Similarly, *haya'* manifests not only in dress codes but in daily communication styles and family upbringing. It functions as an ethical filter that informs interpersonal relationships, particularly regarding respect toward elders and modest conduct [43]. Al-Ghazali's perspective on *haya'* as an outward reflection of inner faith is supported by the interviewees' emphasis on teaching their children manners and verbal propriety. This reveals a multigenerational transfer of values, in which Islamic ethics are embedded not just in formal religious instruction but in subtle social cues and everyday behavior [44].

The integration of digital media into religious practice reveals the adaptability of Islamic culture. While technology is often seen as a secularizing force, this study illustrates how platforms like YouTube, WhatsApp, and Islamic children's media are being used to transmit Islamic teachings. This supports Rahman's idea of an evolving tradition and demonstrates the flexibility of Islamic pedagogy in engaging with modern tools without compromising its core [45]. Another dimension worth noting is how Islamic culture continues to shape the public sphere in subtle yet powerful ways. For example, Islamic greetings, modest attire, and shared rituals mark social spaces with religious meaning, contributing to a shared sense of identity. This echoes Geertz's ethnographic insight that Islam in Indonesia functions through lived practice rather than strict theological constructs [46].

From a policy perspective, these findings suggest that supporting Islamic cultural practices is not about enforcing dogma but about enhancing social harmony and ethical public life. For instance, promoting community-based *zakat* programs or incorporating Islamic ethics into school curricula can strengthen civic behavior. It also highlights how religious identity and national identity are not mutually exclusive but can reinforce one another in the Indonesian

context. Furthermore, the dynamic nature of Islamic culture allows it to interact constructively with pluralistic settings. Participants' willingness to engage with other communities while maintaining Islamic values illustrates the potential for Islam to contribute to interfaith dialogue and multicultural coexistence. This is particularly significant in urban Indonesia, where diversity is both a resource and a challenge.

Finally, the study affirms that Islamic culture is not merely preserved through institutions or rituals but is constantly negotiated, performed, and embodied by individuals in everyday life. It is this lived aspect that ensures its continuity and relevance. As Al-Attas emphasized, Islamic culture is a total worldview “din” that encompasses not only belief systems but also action, knowledge, and ethics in an integrated manner [47]. In conclusion, the discussion reveals that Islamic culture remains an adaptive, resilient, and deeply embedded force in shaping the lives of contemporary urban Muslims. It not only sustains religious identity but also nurtures ethical behavior, social cohesion, and community wellbeing in ways that are both traditional and innovative.

CONCLUSION

This study concludes that Islamic culture remains a foundational element in shaping the social behavior of urban Muslim communities in Indonesia. Core values such as mutual assistance (ta'awun), honesty (sidq), and modesty (haya') are consistently reinforced through familial education, communal religious practices, and increasingly through the use of digital platforms. These values form the ethical backbone of Muslim social life and contribute to both personal morality and community cohesion. Amid modernity, globalization, and secular influences, Islamic cultural values have shown themselves to be both resilient and adaptable. Rather than experiencing erosion, these values have found renewed relevance as they are integrated into emerging societal forms from digital religious content to civic initiatives based on Islamic ethics. This adaptation demonstrates the dynamic character of Islamic culture, functioning not as a static relic of the past, but as a living, evolving framework that aligns spiritual identity with contemporary realities.

The findings highlight that Islamic culture plays a vital role in ensuring moral continuity, promoting ethical standards, and maintaining communal harmony in increasingly diverse and urbanized settings. Therefore, it is imperative that educators, religious leaders, and policymakers recognize the importance of nurturing Islamic values within institutional and public spheres. Initiatives such as integrating Islamic ethics into school curricula, supporting community-based religious education, and utilizing media to disseminate positive Islamic content can significantly reinforce these cultural principles. Ultimately, Islamic culture offers more than religious symbolism; it provides a practical, values-driven model for ethical engagement in a complex world. Its emphasis on collective responsibility, integrity, and spiritual discipline continues to serve as a guide for Muslims striving to live meaningful and morally grounded lives within modern society.

LIMITATIONS

While this study provides rich qualitative insights into the role of Islamic culture in shaping urban Muslim behavior, several limitations must be acknowledged. First, the scope is limited to urban communities in Bandar Lampung, Indonesia, which may not fully represent the diversity of Muslim experiences across different regions or countries. The localized nature of cultural expressions and religious practices means that generalizations should be made cautiously. Second, as a qualitative study, the findings rely heavily on interviews and observations, which are subject to researcher interpretation and participant self-reporting. Social desirability bias may have influenced participants to present their behavior in ways aligned with ideal Islamic norms, potentially masking contradictions or deviations. Third, while digital media emerged as a significant theme, the study did not conduct a detailed content analysis of Islamic digital platforms. Future research could explore how online religious content shapes value transmission among different demographic groups, particularly youth. Lastly, the study did not engage with non-practicing or secular-identifying Muslims, whose perspectives might offer contrasting views on Islamic cultural norms in urban settings. Including such voices would enrich the analysis and highlight the diversity of interpretations within Muslim identity and practice.

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AUTHOR CONTRIBUTION

AI is responsible for providing guidance on methodology, data analysis, and academic direction in the manuscript writing process. AP played a role in designing and conducting the research, collecting data, and writing the initial draft of the manuscript, including the methodology and results sections. DA, SA and NE assisted in data collection, initial analysis, and contributed to writing the discussion and conclusion sections, as well as revising the manuscript based on feedback from the supervising lecturer.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

I affirm that Artificial Intelligence (AI) tools were employed in the preparation and writing of this scientific work. The AI was primarily utilized for enhancing language clarity, correcting grammar, and providing recommendations for organizing the content. All AI-generated contributions have been carefully reviewed and revised to ensure they align with the research objectives and meet academic standards. I acknowledge that the assistance provided by AI tools was used as a supplementary resource, and the final content represents my intellectual work, reflecting my understanding, research, and analysis. Any use of AI for content generation or idea organization has been explicitly cited in accordance with academic integrity guidelines. This declaration confirms that the application of AI in this research complies with the principles of transparency, academic honesty, and ethical writing.

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